



# ARTICLES

TO BE

N 1640

## ENQVIRED OF BY THE CHVRCHVVAR

D E N S and S I D E M E N

of every Parish;

*Within the Arch-deaconry of Canterbury:*

*Whereunto, by vertue of their Oathes, they  
are to make Answer severally, to  
every ARTICLE.*



Printed at London, by Richard Badger.

1636.



## The Tenor of the Oath of the Church- wardens and Sworn-men.

**Y**ou shall sweare, that you, and every of you shall duly consider, and diligently enquire, of all and every of these Articles, given you in charge: and that all favour, affection, hatred, feare of displeasure, or hope of reward set aside: You shall faithfully present to this Court all, and every such person, which now, or lately was in your Parish, that have committed any Crime or offence, or omitted any Duty mentioned in these Articles, or which are vehemently suspected, or defamed of any such crime, offence, or negligence. So helpe you God, and the Contents of His Holy Gospell.

*God save the King.*







## Concerning the Church and Church-yard.

**W**hether your Church or Chappell with the Chancel thereof be sufficiently maintained in all manner of needful reparations both within and without; the wals and couering thereof strong and close; the Bels in your steeple vnbroken, and their frames strong and safe from falling, and fit for vse; the windowes well glazed; the floores paved plaine and euen; the seats decent, and all things there kept without dust or noisomenesse, in such orderly and decent manner, as becommeth the house of God:

2 Whether your Church-yard be well and sufficiently repaired, fenced, and maintained, with wals, railles, or pales, as hath bene accustomed; and if not, what the defect is, and by whose default that is not done:

3 Whether haue you a Font of stone in your Church or Chappell, and the same set in the ancient vsuall place:

4 Whether haue you a conuenient seat made for your Minister to reade Service in; and also a decent Pulpit set in a conuenient place, and there slemely kept for the preaching of Gods word, with a decent Cushion or cloth for the same; and a decent and comely Surplice with wide sleeves for your Ministers vse:

5 Whether haue you in your Church or Chappell the Booke of Common Prayer, and the Bible of the largest Volume, well and fairely bound; and also the Booke of Homilies allowed by authority:

6 Whether haue you a decent Communion Table placed as it ought to be, so as may be most conuenient for the due celebration of the holy Communion, and of that part of diuine Service there appointed to be said: and also haue you a Carpet of silke or other decent stuffe for this Table: and is that couered therewith in time of diuine Service; and also a faire linnen cloth, and is the said Table couered therewith at the time of the administration; and whether haue you a Communion-cup with a couer of siluer, and a flagon of pewter, or some purer metall to be used at the Communion:

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7 Whether are the ten Commandements set vpon the East end of your Church, or Chappell, where the people may both see and read the same, and other chosen sentences written vpon the wals of the said Churches or Chappells in places conuenient :

8 Whether haue you set vp or fixed in your Church or Chappell a Table of the degrees within which it is forbidden to marry, set forth by authority in the yere of our Lord 1563 :

9 Whether haue you in your Church or Chappell a Parchment booke, for the registering of all the christenings, weddings, and burials, within your Parish : and also a sure Coffer with thre locks and keyes, for the safe keeping of the said booke, the one key remaining with the Minister, the other two keyes with the Churchwardens, severally ; and is the same register kept duly according to the seuenth Canon :

10 Whether haue you in your Church or Chappell a Booke of Canons or Ecclesiasticall Constitutions :

11 Whether haue you in your Church or Chappell a strong chest with a hole in the vpper part of it, hauing thre keyes ; the one remaining in the custody of the Parson, Vicar, or Curate ; the other two with the Churchwardens : and is this chest set or fastened in the most conuenient place to receiue the Almes of the Parishioners : And doe the keepers of these keyes, as often as need requireth, distribute the said almes amongst thzir most poore and needy neighbours :

12 Whether is your Parsonage or Vicarage house with all edifices thereto belonging, kept in good reparation :

## Concerning the Minister.

13 **W**hether your Minister in reading publike prayers, administration of the Sacraments, and other Rites of the Church, do weare a Surplice ; and if he be a Graduate, do vpon that Surplice weate such a Hood as by the Orders of the Vniuersities is agreeable to his degree :

14 Whether doth your Minister, either Parson, Vicar, or Curate, vpon every Sunday and Holyday, and vpon the Eues of them, and vpon every Wednesday and Friday in the place appointed, and at conuenient and vsuall times of those dayes, in a reuerent  
and



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and distinct manner say divine Service, according to the booke of Common Prayers: whether doth he reade the Letany, as it is there appointed; and in reading the holy Scriptures, saying of Prayers, and administration of the Sacraments, doth he obserue the forme, Orders, Rites, and Ceremonies, prescribed in the booke of Common Prayer, without adding any thing in matter or forme, and without omitting or shortning any of those prayers appointed to be read, or diminishing any thing upon any pretence whatsoever, either of preaching, or any other respect?

15 Whether your Minister doe publicly baptise in any sort of Vessel, and not in the font only: and whether he do alwayes signe the childe baptized with the signe of the crosse in the forehead; and whether he admit any parent, Godfather to his owne childe; or any either Godfather or Godmother, to any childe, who haue not before receiued the holy Communion; or suffered any Godfather or Godmother to make any other answer, than by the booke of common Prayer is prescribed; and whether he refuse or delay to christen any childe, according to the forme of the booke of common prayer, that is brought to the Church to him vpon Sundayes or Holidayes. And whether doth your parson or Vicar where there is no Curate. And where there is a Curate, whether doth this Curate being duly informed of the weaknesse and danger of death of any infant unbaptized in the Parish, wilfully refuse (being desired) to go to the place where the same infant remaineth, and to baptize it; or of purpose or grosse negligence hath so deferred the same, as that through his default any childe hath died unbaptized; or whether your Minister doe at any time baptize the children of parents dwelling in any other Parish, who for that their Minister is not a Preacher, refuse to haue their children baptized by him?

16 Whether your Minister doe publicly in the Church at morning prayer the Sunday before each time of the administration of the holy Sacrament of the Lords Supper, give warning thereof to his parishioners? And whether hee doth administer the holy Communion, so often, and at such times that euery parishioner may communicate at the least thrice in euery yeere, whereof the feast of Easter to be one; and whether any bread and wine brought to the Communion Table be used before hee rehearse the words of institution without alteration, the said bread

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and wine being present upon the Communion Table: and whether the Minister so often as he administred the holy Communion, doe first receiue the Sacrament himselfe: and whether he doth deliuer both the bread and the wine to euery Communicant senerally; and also whether he hath administred the holy Communion to any but such as kneele, or to any offenders which be openly knowne to liue in any notorious sin; or to any malicious person, who hath openly contended with his neighbour, before reconciliation; or to any Churchwardens, who wittingly & wilfully refuse to present notorious offenders, though urged to discharge their consciences; or to any that refuse to be present at publike prayers, according to the orders of the Church of England; or to any notorious depzaues of the booke of Common Prayers, administration of the Sacraments, and the Orders, Rites and Ceremonies therein prescribed; or of any thing contained in the Articles agreed vpon in the Conuocation, Anno 1562. Or of any thing contained in the booke of ordination of Deacons, Priests, and Bishops. Or who hath spoken against his Maiesties soueraigne authority in causes Ecclesiasticall; or hath administred the holy Communion to any in any priuate house, except in case of necessity, or impotency, or dangerous sicknesse; or to any Strangers that be not of his owne parish; and whether he hath reiected any from the Communion who is not by law forbidden to come.

17 Whether any Deacon hath consecrated and administred the holy Communion in your Church, not hauing first receiued the full order of Priesthood?

18 Whether your Parson Vicar or Curate, hauing knowledge thereof doe resort to such as be dangerously sick in your Parish, to instruct them in their distresse; and whether do they refuse to bury any corpes, that is brought to the Church or Church-yard, conuenient warning being giuen according to the forme of the booke of Common Prayer; or do they inter any excommunicated person, who died so, not hauing sought to be absolved; or any who by Law ought not to haue Christian buriall?

19 Whether your Minister in Churching of women, doe vse the forme prescribed in the Booke of Common Prayer, and no other?

20 Whether your Minister haue Churched any woman deliuered of a childe unlawfully begotten, before she haue acknowledged her fault openly, according to the order intaigned by the Ordinary?

Whether



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21 Whether your Minister haue married any person in any priuate place whatsoeuer or within your Churches or Chappels without either a faculty or license first granted to marry there, or the bannes of matrimony first published thre severall Sundayes, or Holydayes, in the time of Divine Service, in the Parish Church or Chappell where the said parties dwell: and in this case where the Bannes haue bene thrice published, whether he haue married any in any other Church or Chappell, but of that parish where one of them dwelleth: or having no license, without the consent of the parents or gouv-  
nours sufficiently testified to them, if any of the parties to be married be under the age of one and twenty yeeres. Also whether hee hath married any within the times prohibited for marriage, without licence; or at any unseasonable times of the day, but only betwene the houres of eight and twelue in the forenoone, in the time of diuine Service. Or whether your Minister haue used any other forme in marriage than is directed by the Booke of Common prayer, or omitted any part of that. And lastly, whether your Minister under colour of any peculiar liberty, or priuiledge claimed to appertaine to certaine Churches or Chappels; haue celebrated marriage betwene any, contrary to the constitution of the Church:

22 Whether your Minister being not a licensed Preacher, doe take vpon him to expound in his owne cure, or else where, any Scripture or matter of doctrine; and whether in this case he doth not procure Sermons to be preached in his Cure once euery moneth at the least by a licensed Preacher; and vpon those Sundayes when there is no Sermon, doth not he or his Curate reade some one of the homilies prescribed:

23 Whether your Minister being a beneficed man, and allowed Preacher, and residing on his benefice, having no lawfull impediment, do either in his owne Cure, or some other Church or Chappell neere adjoining, where no Preacher is, preach one Sermon euery Sunday in the yeere; and in case he be licensed not to reside vpon his Benefice, is his Cure supplied by a sufficient licensed Preacher, if the worth of the Benefice will beare it:

24 Whether your Minister having two Benefices doth maintaine a Preacher licensed in the Benefice where he doth not reside; except he preach himselfe at both of them usually:

Whether

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25 Whether your Minister doe not reside vpon his Benefice, being not lawfully licensed to be absent?

26 Whether the Curate of your Parish if you haue any, be legally licensed to serue in that place; and whether he serue more than one Church or Chappell in a day, the said Chappell being not a member of the parish Church, nor vniued therewith?

27 Whether your Minister doe at any time preach in any private house contrary to law?

28 Whether your Ministers, and Preachers, before their Sermons, Lectures, and Homilies, obserue the order of praying set forth and commanded in the 55. Constitution?

29 Whether your Parson, Vicar, or Curate, foure times at the least in a yere, teach, open, manifest, and declare, in his or their Sermons, Collations, and Lectures, that all vsurped and forraigne power is for most iust cause taken away and abolished?

30 Whether any Minister preaching in your Parish Church, particularly, or namely of purpose, haue impugned, or confuted any former doctrine, there before deliuered, or in any other Church nere adjoining, whereby vpon such publike dissenting and contradieting, there hath or might grow offence, and disquietnesse to the people?

31 Whether such Ministers who are strangers, and haue preached in your Church or Chappell, haue not first shewed their license to preach, and then subscribed their name to a booke where their name is noted by the Church-wardens, and the day when they preached, and the name of the Bishop of whom they had license to preach?

32 Whether your Parson, Vicar, or Curate, vpon every Sunday and Holyday, for halfe an houre before Euening prayer, do examine and instruct the youth, and ignorant persons of his Parish, in the ten Commandements, the Articles of Beliefe, and the Lords Prayer, and diligently instruct, and teach them the Catechisme, set forth in the booke of Common Prayer?

33 Whether your Parson, Vicar, or Curate, do solemnely every Sunday declare to the people what Holydayes or fastingdayes there be the weeke following?

34 Whether hath your Minister read all the Booke of Canons in your Church or Chappell, once the last yere?

35 Whether your Parson, Vicar, or Curate, haue refused or deferred



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ferred to publish any excommunication, against any of your parish, sent from his Ordinary, the next Sunday after the receipt of it, in your Church or Chappell: and whether your Minister do openly in time of diuine Seruice, vpon some Sunday, in the parish Church once euery six moneths, denounce and declare excommunicate, all such who for notorious contumacy or other notable crimes, stand lawfully excommunicate:

36 Whether your Minister doe diligently call vpon, and exhort, their neighbours from time to time, especially when they make their Testament, to giue as they may well spare to the reliefe of the poore:

37 Whether your Minister hath appointed, or kept any solemn fasts either publikely, or in priuate houses, other than such which are by law, or publike authority appointed, or hath wittingly bene present at any of them; and also whether your Minister, with any other person whatsoeuer, haue met together in any priuate house, or elsewhere to consult vpon any matter or course, tending to the deprauing of the doctrine, or discipline of the Church of England, or the booke of Common prayer:

38 Whether is there a common fame in your parish, that your parson or vicar, hath obtained his benefice by Simony, or any other unlawfull meanes; and also whether he doth at any time, otherwise than for his honest necessity, resort to Tauerne, or Alehouses, or doth boord and lodge in any such places; or doth he giue himselfe to any base, or seruile labour, or to drinking or riot, or to playing at dice, cards, tables, or other unlawfull games, or doth he spend his time idely, or liue scandalously:

38 Whether your Minister doe vsually weare a gowne with a standing collar; and in their iourneys vsually, cloaks with sleeves, without welt or guard; and both abroad, and at home, habit themselves in such a decent manner, as is ordered in the 74. Canon:

### Concerning the Parish Clarke.

40 **W**hether you haue a Parish-clerke chosen by the Parson, Vicar, or Minister of that place for the time being: is he of twenty yeeres of age at the least, of honest conuersation, and sufficient for his reading, and otherwise to discharge that place:

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42 Whether hath the said Clarke receiued his ancient wages, without fraud or diminution, according to the most ancient custome of the parish, and whether any refuse or neglect to pay the Clarkes wages, and who they be?

### Concerning Schoole-masters.

42 **VV**hether haue you any Scholemaster in your Parish, that teacheth either in publike Schoole, or in private house, not allowed by the Ordinary vnder his hand and seale, and whether is he of sober and honest conuersation?

43 Whether doth your Schoole-master teach the children the Catechisme set forth by publike authoritie, bring his scholars to Church to heare Sermons vpon holy and festiuall dayes; see that they be haue themselves there quietly and soberly; and vpon other daies to traine them vp, as shall be most expedient to induce them to all godlinesse; and teach them the Grammar set forth by King Henry the eighth, and continued in the time of King Edward the sixth, Quene Elizabeth, and King James of noble memory?

### Concerning Physicians Chirurgions, and Mid-wives.

44 **VV**hether any in your parish do practise physicke, or chirurgery, or that there be any Mid-wife there; or by what authoritie any of them doe practise, or exercise that profession?

### Concerning the Parishioners.

45 **VV**hether any in your Parish refuse to pay their assesse for the reparations of the Church or Church-yard, and of all other things within the Church, which are to be provided and kept there for vse, or for any other charges which in relation to the Church or Church-seruice, are to be borne by the parishioners?

46 Whether any in your parish doth affirme, that the Church of England, established vnder the Kings Maiesty, is not the true Apostolicall Church, or doth impeach his royall Supremacy in causes Ecclesiasticall: and whether any of your parish doth affirme, that the forme of Gods worship in the Church of England established, by Law, and contained in the booke of common prayer, and administration of the Sacraments, is a superstitious or vnlawfull worship, or containeth any thing repugnant to the Scriptures, or that the gouernement



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uernement of the Church of England vnder his Maiesty, by Archbishops, Bishops, Deanes, Archdeacons, and the rest, that beare office in the same, is repugnant to the word of God; or that the Rites and Ceremonies, are wicked and superstitious, and such as men zealously affected, may not with good conscience vse, or subscribe to: Or that the Articles of Religion agreed vpon in the Conuocation, Anno, 1562. are erroneous, and such as one may not with a good conscience subscribe to: or that the forme and manner of making, and consecrating Bishops, Priests, and Deacons, is repugnant to the word of God; and whether any combine themselves in a new brother-hood, accounting those Christians who are conformable to the doctrine, gouernment, Rites, and Ceremonies of the Church of England, to be unmeet for them to ioyne with in Christian profession: or do affirme that within this Realme, there are other meetings, or congregations, of the Kings bozne subjects, then such as by the lawes of this Land, are allowed, which may rightly challenge the name of true and lawfull Churches; and that it is lawfull for any sort of Ministers, or lay persons to ioyne together to make rules, and constitutions in causes Ecclesiasticall, without the Kings authoritie, and to submit themselves to be gouerned thereby:

47 Whether all the people of your parish do diligently resort to your Church, vpon Sundayes and Holidayes, to Morning and Evening prayer, and there abide orderly, and soberly all the time of diuine Seruice, with their heads vncouered, except for some infirmity they weare a coiffe or night-cap: do they kneel vpon their knees when the Confession, Letany, and Prayers are read, and stand vp at the Bellesse, according to the Rules of the Booke of common Prayer: Doe they vse due and lowly reuerence, when in the time of diuine Seruice the Lord Iesus is mentioned; are any at such times otherwise busied in the Church, then in quiet attendance to heare and vnderstand, what is read, preached, and ministred: Do they in due places, and audibly say with the Minister, the Confession, Lords prayer, and Creed, and make such other answers, as are appointed in the booke of Common Prayer:

48 Whether any disturbe the diuine Seruice or Sermon, by walking, talking, or any other way, or depart out of the Church, during the time of Seruice or Sermon, without vrgent cause?

59 Whether all persons within your parish, of fyftee yeres of

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age and upward, haue receiued the Communion thrice this last yeere, at the least, and namely at Easter once?

50 Whether any person within your parish, refuse to receiue the holy Communion, at the hands of a Minister that is no Preacher; or to haue their children baptized by them in that respect, and doth therefore leaue his owne parish Church, and communicate, or cause his children to be baptized in other parishes abroad, and will not reforme their error?

51 Whether any doe keepe their childe or children unbaptized, longer than is conuenient?

52 Whether any person haue bene married within your Church or Chappell, or in other places, and now dwell within your Parish, within the degrees forbidden in the Table of marriage; or that being separated, for the same, do notwithstanding cohabit together?

53 Whether there be any that haue married two wiues, or two husbands, both liuing, or that being diuorced or separated asunder, haue married againe, the former diuorced wife not being first dead; or any that haue made secret contracts, and liue as man and wife, which haue bene secretly married out of the parishes where they dwell: or any couples who hauing bene lawfully married, liue not together, but scandalously liue apart?

54 Whether any women within your parish after childe-birth, refuse or contemne, to come to Church, to giue God thanks for their deliery, according to the booke of common Prayer?

55 Whether the Masters & Mistresses of Families, within your parish, cause their children, seruants, and appzntises, to come to Church at the dayes and times appointed, to be catechized by their Minister, and whether any refuse to come, and obediently to heare and be instructed by their Minister?

56 Whether there be any within your parish, which behaue themselues rudely & disorderly in your Church or Chappell, or which by untimely ringing of the bells, by walking, talking, or otherwise, shall hinder or disturbe the Minister or Preacher?

57 Whether there be any preaching, reading of Lectures, expounding of Scriptures, Chatechizing, or other like exercises in priuate places, and families, or administering of either of the Sacraments, whereto others not of the same families do resort, and what they be that maintain such meetings, and who resort to their houses?

58 Whether



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58 Whether any within your Parish, is a hinderer of the word of God to be read, and sincerely preached, or a saviourer of any usurped, or foraine power, or a defender of popish and erroneous doctrine?

59 Whether there be within your Parish any popish, or seditious Recusant, which for any cause whatsoever, refuse to come to Church, to Common prayers, or to heare Gods word preached?

60 Whether there be any within your Parish, or resorting therunto, that be knowne, or suspected, to be Passing Priests, Jesuites, Seminaries, or other persons, who haue received Orders, or authoritie from the Romish Church, and who maintaineth them, or whether any keepe hidden or conceale any Masse booke, or other booke of Superstition?

61 Whether there be any in your Parish who standing excommunicated doth resort to your Church, or Chappell, and who they be?

62 Whether any person haue quarrelled, fought, or brawled, in your Church, Chappell, or Church-yard, and what be their names?

63 Whether you haue any Playes, Feasts, Church-ales, drinkings, or any other prophane vslage kept in your Church, Chappell, or Church-yard.

64 Whether there be any Inkeepers, Victuallers, or Tiplers, that suffer or admit any person in their houses, to eat, drinke, or play at any game, in the time of Common-prayer, or Sermon, vpon Sundaires, or holi-daies: who are they that suffer them, and they that are thus suffered, and admitted?

65 Whether any Lay person, being neither Priest nor Deacon, haue presumed to reade Diuine Service, or execute the office of a Minister or Deacon in your Church?

66 Whether any in your Parish doe sell any wares, or exercise any trade, vpon the Sundaires, or vpon holi-daies, especially, in the time of Diuine Service?

67 Whether any man or woman in your Parish, be witches, sorcerers, sooth-sayers, or coniurers; or there be any that resort to such for helpe? Also, whether there be any commonly noted, to be malicious, contentious, vncharitable persons, raylers, and sowers of discord, betwene neighbours; and especially raylers against Ministers? And also, whether there be any in your Parish that haue offended their brethren, by Adultery, Whoredome, Incest, or drunkenness, or by blasphemy, Swearing, ribaldrie, vsury, or any other vncleanness, and wickedness of life; or which by a vehement suspicion, and common fame, are reputed to haue committed any of these crimes, and faults, or the like; and whether any

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have departed your Parish, leaving behinde them a scandall of any of these Crimes, or which by fame were reputed faulty in their life they were in your Parish, and where they now live? And also whether any be come into your Parish, which by common fame, was reputed to have lived in any of these faults before his coming to your Parish.

68 Whether any in your Parish have suppressed the wills of any dying there, or elsewhere, or that withhold legacies giuen to the poore, or from Orphans, or giuen to any godly vse?

69 Whether hath growne in your Parish any contention betwene the Parishioners, touching the placing or displacing any, in any Seat or Pew in the Church: and whether there haue bene any Pew built, or Gallery set vp in your Church, or Chappell, or any Monument there erected, without the expresse leaue and consent of the Ordinary: If yea; Then in what place of the Church, Chappell or Chancell, and when, and by whom?

### Concerning the Church-Wardens.

<sup>70</sup>  
**V**Whether the Church-wardens of the last yeare haue giuen by a last accompt before the Minister and Parishioners of such money as they haue receiued, and how particularly they haue bestowed the same: Haue they deliuered ouer the money, and all other things of right belonging to the Church, or Parish (if there were any remaining in their hands) to the Parishioners; that it might by them be deliuered, by bill indented to the next Church-wardens.

2 71 Whether the Church-wardens doe before euery Communion, with the aduice of the Minister, provide a sufficient quantitie of fine white bread, and of good and wholesome wine for the number of the Communicants: And is that wine brought to the Communion Table, in a cleane standing pot of pewter, or purer mettall.

3 72 Whether the Church-wardens see that in euery meeting of the Congregation, peace be well kept; and that all persons excommunicated, and so be nounced, be kept out of the Church.

4 73 Whether doe you euery yeare in Rogation weeke, make the Perambulation of the Circuit of your Parish, according as it is appointed by Lawe; and if it be not obserued, in whom is the fault?

5 74 Whether the Church-wardens of the last yeare, haue sold any goods of the Church, and what, and how the same haue bene employed?

75 Whether



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75 Whether you know any other matter, against the orders and Constitutions of the Church, not comprised in these Articles, which is Presentable, or any matter which hath not bene yet called upon, and corrected, though heretofore presented; you are now to present the same:



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